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Malaysia Message

Singapore.
July, 1933.
Volume 43.
No. 7.

FEATURING WORK ON THE MALAY PENINSULA

Chinese Tin-Mining

PERSONALS

BISHOP AND MRS. EDWIN F. LEE returned to Singapore on the s.s. "Sibayak" on June 13th and were welcomed on the wharf by many pastors and friends. The Methodist Churches of Singapore united on Saturday afternoon (the 17th) in a reception of welcome to Bishop and Mrs. Lee which was held in Wesley Hall. There was a short musical programme—Mr. Yip Weng Kay played a violin solo and Mrs. Howard Pedlow and the Male Quintette sang. Mr. Eklund, the District Superintendent, acting as chairman, introduced Mr. Athisayam, the Rev. Lim Poh Chin and Mr. Choo Beng Lim who expressed the general feeling of satisfaction of the Methodists of Singapore that their Bishop and his wife were once more in their midst. The children of the Rev. M. R. Doraisamy in accordance with Indian custom garlanded Bishop and Mrs. Lee and Master Khoo presented Mrs. Lee with a basket of orchids. The meeting was brought to a close with short addresses by Bishop and Mrs. Lee.

THE NEW SCHOOL AND CHURCH BUILDING AT PAYA LEBAR is now completed and is already well occupied. It fills a great need in our work in this station and will make possible a larger programme. A fuller account will appear in a later number.

MISS HAZEL WINSLOW from Rangoon passed through Singapore on her return from furlough. Miss Winslow who is in charge of the Chinese work of the W.F.M.S. has just spent three months in Amoy studying Chinese.

MR. & MRS. F. S. WILLIAMS of the American Trade Commission, Singapore, have received orders transfering them to Tokio where Mr. Williams will be Commercial Attache of the United States Embassy. Mr. and Mrs. Williams have been loyal members of Wesley Church ever since their arrival in Singapore and their departure is deeply regretted.

MR. H. M. HOISINGTON, Senior Asiatic Master of the Anglo-Chinese School, Singapore, is now on sick leave prior to retirement. During his many years of service he has gained numerous friends among old and present boys who will wish him a speedy recovery from his illness so that he will enjoy his well earned retirement.

MR. AND MRS. CHUA TENG SIEW of the M.B.S., Medan, announce the arrival of a son.

DR. AUSTIN of Wellesley College, who has been in Isabella Thorburn College as an exchange professor, was in Singapore recently on her way to the U. S. A. Many will remember Dr. Thilliampalam who was in Singapore several days last year on her way to America to fill the place at Wellesley made vacant by Dr. Austin's appointment to Isabella Thoburn.

MISS MANCHESTER, also a professor at Isabella Thoburn College, spent her summer holidays in Singapore as the guest of the Misses Ellis and Anne Zuberbuhler.

PAUL, the eldest son of the REV. AND MRS. D. P. COOLE, of Sitiawan, has been suffering since Easter from arthritis of the hip-joint. He has been a patient in the Batu Gaiah hospital since then and had to undergo three operations. Mrs. Coole has been living in Ipoh since then in order to commute daily to the hospital. Mr. Coole spends his week-ends in Ipoh with his family.

The Ipoh Missionaries had the pleasure of entertaining, during the Whitsunday week-end, Miss E. Stella Cass and Messrs. W. Reinoehl and H. Peterson of Penang, Miss V. Lake of Taiping, Mr. and Mrs. P. Schmucker of Kuala Lumpur, Mr. and Mrs. D. P. Coole and Miss E. Sadler of Sitiawan. On Saturday, the 3rd of June the whole group enjoyed a picnic at the Mengelengchor waterfall.

Ipoh Anglo-Chinese School Senior Teacher is Honoured by his pupils.

MR. J. APPADURAY celebrated his 51st birthday on June 7th. His pupils, members of the Senior Classes of the A.C.S., heard about it and came to his home that afternoon for a party in his honour. Mr. Appaduray has been a teacher in Ipoh for 30 years, with the exception of one year in Parit Buntar. He has specialized in the Cambridge New Testament work and teaches this with great success, both as to passes and to the winning of boys to Jesus Christ.

Mr. and Mrs. Appaduray are the proud parents of eight fine children; the two elder boys, following the footsteps of their father, are teachers in the A.C.S. Mr. Appaduray is also very musical, plays the organ and piano well and most of his family have the same ability. A quartette of his elder boys have several times sung in the Epworth League and Church services. The Methodist Mission is fortunate to have such a family of earnest and devoted Christians working in Malaya.

THE REV. & MRS. H. B. AMSTUTZ of Ipoh celebrated their 10th Wedding Anniversary on the 13th of June. A few friends were invited to their home that evening for a party.

MRS. FRED DAVID, wife of REV. DAVID, pastor of The Ipoh Tamil Church, was very ill during the first of June and was a patient in the Ipoh hospital for a week. We are happy to report that she has completely recovered and is at home again.

MRS. LAM TAU ONN, wife of REV. LAM, the pastor of the Ipoh Cantonese Church, has been ill this past month, and was a patient in the Ipoh hospital. She has somewhat recovered and is with her family again. We wish her a rapid recovery.

THE REV. H. B. AMSTUTZ M.A. was guest preacher at the Ipoh Presbyterian Church, Sunday evening June 18th, and the Rev. D. P. Coole, S. T. B., of Sitiawan filled his pulpit in the Ipoh Wesley Church.

Melville B. Cox "Day of Prayer"
on July 21, 1933.

One hundred years ago—July 21, 1833—the Rev. Melville B. Cox, the first missionary of the Methodist Episcopal Church to a foreign shore, died in Monrovia, Liberia. He had been in Africa a brief five months.

On Friday, July 21, 1933—the one hundredth anniversary of Cox's death—the members of the Methodist Episcopal Church are asked to observe a day of prayer and consecration, both in America and in the far fields to which Cox's successors, have carried the Gospel message.

The Board of Foreign Missions will hold a suitable service in New York City in recognition of the anniversary. Church officers, missionaries and local churches are asked by the Board to observe the day in some fitting manner. It is expected that the anniversary will be the theme of services in many parishes of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, on Sunday, July 23.

July 21 will officially close the Cox Memorial Celebration which commenced in May 1932 with special services in connection with the General Conference of the Methodist Episcopal Church in Atlantic City. The celebration has taken the form of special festivities and services at Hallowell, Maine, where Cox was born; at Norfolk, Virginia, from which he sailed; at the College of West Africa, in Monrovia, Liberia, which he founded; and services at Clark University and Gammon Theological Seminary, Georgia, and in numerous churches, both north and south. It produced also the most complete life of Cox and of his work in Africa, "Though Thousands Fall," a book written by the Rev. Roger S. Guptill, a former missionary in Africa.

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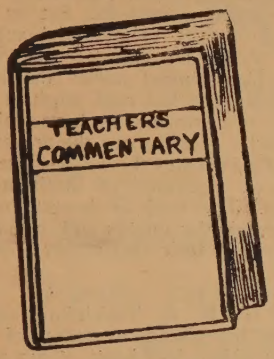

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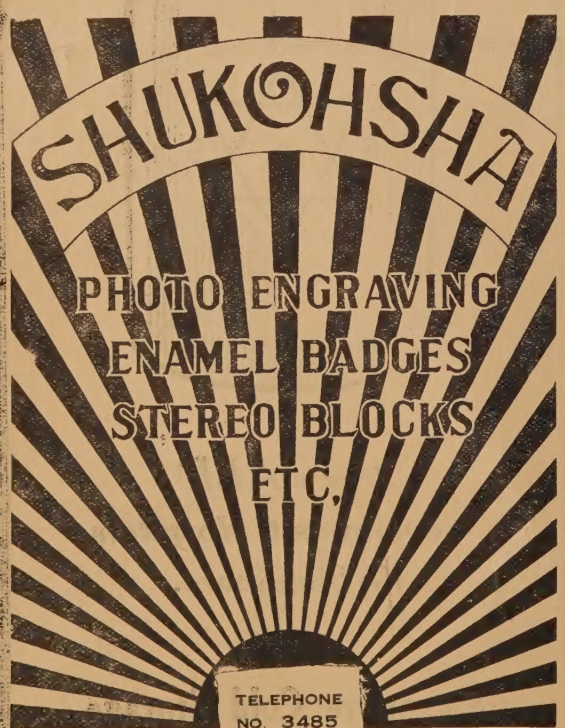

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BOOK REVIEWS

"PATHWAYS TO CERTAINTY" by William Adams Brown. This is a volume of 254 pages in which the author seeks to lead the reader to a secure position in his religious thinking. While the new knowledge which psychology and other sciences bring is by no means disregarded, but on the contrary is used so far as it proves helpful, the author believes that such knowledge should be related to the older ways of approach to God. This method makes the book valuable not only to the student who has read much of the modern sciences, but also to such readers as have only a limited knowledge of them. After pointing out the prevailing uncertainty, the author skilfully indicates the ways of reaching certainty, viz., by way of authority, of intuition, of reasoning, and of experiment. The book is honest in its purpose of helping people through the doubts and misunderstandings raised by modern writings to a satisfactory position in their religious thinking.

"LOVE THE LAW OF LIFE" by Toyohiko Kagawa. This writer has already been introduced to many of our readers through his biography. Here is a book of 313 pages which sets forth in clear bright language the central truth of the Gospel and applies it to the life of to-day. Mr. Kagawa is not only one of the world's outstanding authors, but is also a noted social worker, labour leader, educator, pastor, and evangelist. "Love is my all in all" is the thesis of the book, and it is applied to the individual, economic, social, and national life. The style is lucid, easy, and forceful, and the argument convincing.

"WAYS OF SHARING WITH OTHER FAITHS" by David J. Fleming. This books of 268 pages is a companion to the recently published volume—"Attitudes towards other Faiths." While holding to the belief that the missionary must possess good-will, understanding, and respect for other faiths, the author opposes syncretism with other faiths and offers practical suggestions by which the approved attitude may be preserved while the Christian faith is not surrendered. It is a good book to read in connection with "Re-thinking Missions".

"RELIGION IN A CHANGING WORLD" by Rabbi Abba Hillel Silver. An excellent discussion in 214 pages of the vital problems before the Church to-day. Science and its relation to religion, social justice, social service, world peace, the individual in society, liberalism, the home, and education are among the subjects brilliantly discussed. The book will amply repay not only one reading but also a second.

ANY OF THE BOOKS reviewed here may be ordered from the Methodist Book Room, 10 Mount Sophia, Singapore.

WHAT MONEY CAN DO TO US

Money can make slaves of us unless we make money our slave. Money can work for us or we can work for money. Many men have such a desire for money that they are willing to do anything that is necessary in order to get it. Just as soon as a man is willing to do anything in his power in order to acquire money he becomes a slave of money. Money does not serve him but he serves money. His one thought is to satisfy that craving for money. His thoughts are bound about on all sides by money. His hands will do anything that his thoughts tell them to do. His mouth will say anything that his thoughts dictate. He is absolutely obedient to the dictates of money. Such a person is called a slave of money. To-day this word 'slave' is not supposed to be current. Slavery has been abolished but some of these very people who declared slavery to have been abolished have themselves become slave.

Money should be our slave. It should be for our use. It should do the things that we want it to do. It should purchase for us clothing and food. It should express our love to others and our unselfishness for ourselves. It should show to God our acknowledgment of His ownership and of our stewardship. Money makes us or we make money.

—Indian Witness.

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The Malaysia Message

Official Organ of the Singapore Area of the Methodist Episcopal Church

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for

Missionary, Educational and General Religious Information

July, 1933. Vol. 43. No. 7

THE HARD SAYING

When Jesus spoke to the multitudes about giving His flesh to eat and His Blood to drink, many of them said, "This is an hard saying; who can hear it?" Yet Jesus was not speaking idle words. He meant every word, and later on the very people who turned away from the "hard saying" beheld the blood poured forth for them and the body wounded unto death for their sakes. In the popular view this need not have been. Jesus could have brought rich blessing to the people of His country and still have avoided the torture of the body which to many minds he brought on Himself. Were they right, or was Jesus? Has a person a right to subject himself to physical torture for any reason, be the torture applied by himself or by others who are forced to do it? In the past Jesus has been regarded as vindicated in His course. To-day questions are being raised. Was His sacrifice really effective, or was it not rather the quality and influence of Jesus' life which has been productive of so much good to the world through subsequent generations? Is it His blood that cleanses from all sin, or is it following His example which keeps us from sin? Was the torture of His body necessary, or was He mistaken in thinking it necessary?

Whatever we may personally decide about these questions, a few patent observations may be considered. (1) Jesus thought that this terrible experience was necessary. He had His task appointed for Him, and this was the way chosen for the accomplishment of His task. He bowed His will to a higher Will and did not question the wisdom of the course pointed out by that Will. (2) The disciples thought it was necessary as they later looked back upon it. Peter wrote (I Peter 2:21-24) "Christ also suffered for us, leaving us an example, that ye should follow in His steps.....by whose stripes ye are healed." John said (I John 1:7, 3:5) "The blood of Jesus Christ His Son cleanseth us from all sin." "And ye know that He was manifested to take away our sins." Paul's epistles are full of the theme "He died for us." (3) The Church through the centuries has accepted and preached the sacrifice of Jesus on the Cross as the only way of salvation. We shall do well in our day to remember these things before we give too much concern to the questions raised about the necessity and effectiveness of the death of Jesus for sin.

Again the principle in this question has been raised of a person in our own day. The world has watched with greatest interest the progress of the fast of Mahatma Gandhi through three weeks. To many it has been only a spectacle, to others a case for medical professional interest, but to multitudes of others it has been at once a protest and a challenge with regard to a large section of the population of India known as the Untouchables. By what right are millions of people denied the privileges of religious worship and intercourse with co-religionists? And through what mistake of the past has so mighty and degrading a curse been fixed upon them? If religion holds benefits for any, it must hold them for all. Here is the principle involved, and with it we heartily agree, holding as we do that "God is no respecter of persons."

Some people are asking if Gandhi was justified in so afflicting his body to the point of death. Some criticise the method employed for the end sought. In this discussion we do not seek to enter, but one point seems clear, i.e., a solitary man in India felt the burden on his soul of a great task for his people. To him there was one way to achieve it which involved such affliction of his body, and he did not shrink from it. Few will wish to take exception with him in the end sought—to lift the fetters from millions of his countrymen. Few will doubt the sincerity of the man in the choice of his method, or his bravery in pursuing it. The wisdom of the method time will reveal. For the present, well says the Straits Times (May 30th): "He may be open to criticism for the spectacular nature of these periodical fasts, but neither the genuineness of them nor the sincerity of the man can be doubted. The more material-minded among us can only gaze and wonder."

It may be that in India a man who does not associate himself with the Christian group, but has undoubtedly been greatly influenced by the life and teachings of Jesus, will lead the Christians of this generation to a new appreciation of the value of suffering for some great end.

FROM THE EDITOR'S DESK

WELCOME TO BISHOP AND MRS. EDWIN F. LEE

Methodism in Malaya greatly rejoices and is stirred into new life at the return of Bishop and Mrs. Lee. When they left us a year ago last February it was with the expectation that their return would be not later than December of the same year. After the General Conference in May and a strenuous programme of speaking through the summer and autumn months, they were all ready to sail immediately following the Annual Meeting of the Board of Foreign Missions in November. During that meeting, however, such a serious financial situation was revealed, that Bishop Lee was requested to remain to serve as chairman of a committee to raise a Special Fund for the work of Foreign Missions. His work on this committee was not ended until late in April and as soon as arrangements could be made for sailing, he and Mrs. Lee left America for their return to Malaya. They came by way of London where Bishop Lee preached on the Sunday spent there. He also had conferences with the Methodist Chaplain-General and with secretaries and board members of the recently united Methodist missionary societies. From Southampton they embarked on the s.s. "Sibayak" and arrived here on the 13th June when they received a warm welcome from the Methodists of Singapore. The later formal "welcome" is reported elsewhere in this paper, but all Malayan Methodism now joins in an expression of welcome to Bishop and Mrs. Lee whose work has counted for so much in this field.

Early in July Bishop Lee, accompanied by Mrs. Lee, will proceed to Manila for a short time. They expect to return to Singapore early in August.

At First I Prayed For Light
By Mrs. E. D. Cheney

At first I prayed for Light:—
Could I but see the way.
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for Strength—
That I might tread the road
With firm unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith:—
Could I but trust in God.
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for Love;
Deep love to God and man;
A living love that will not fail,
However dark his plan;—

And Light and Strength and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.

FEATURING OUR WORK IN THE MALAY PENINSULA

In this issue we seek to give in pictures and articles some idea of the work being undertaken by the Methodist Mission in the Malay Peninsula. Next month we hope to do the same thing for Sumatra. In this way we shall not only share our work with others on the field but hope, also to give to our friends abroad a better idea of the work we are attempting.

We wish to thank all our contributors for the assistance they have rendered in furnishing pictures and articles, and we hope that we shall not have failed altogether in our purpose to set forth our work to the slight satisfaction, at any rate, of our readers.

OUR HOME MISSIONARY SOCIETY

In this issue we publish a report of our Home Missionary Society. This Society expresses the desire of our Church in Malaya to share more largely in the support of the missionary endeavour within the bounds of the Malaya Annual Conference. Considerable success has met the Society's efforts since its inception, and year by year a sufficient amount of money has been raised from local contributors to carry forward its constantly enlarging programme. The report of the Society and its present needs will be found elsewhere in this issue, and we bespeak for the Society liberal contributions to enable it to carry forward its work to the end of the year.

The Financial Report and the Budget for the next six months could not be printed in this issue for lack of space, but they will be published next month.

The Malaysia Message

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Manuscripts and all matter for publication should be addressed to the Editor, 10 Mt. Sophia, Singapore.

OUR AMERICAN LETTER

STANLEY JONES, with characteristic clarity of thought and expression, in The Christian Advocate of April 6th, laid his finger upon the vital points in the book "Rethinking Missions." The missionaries, he said, do not resent criticism; they are accustomed to it. They know the task is too big for them, and would welcome recruits of larger ability. "Send us your best, but if they come with a superiority complex, they'll have it knocked out of them in a year." He warned of carrying the "sharing" principle (that is, pooling the good things of Christianity with the good things of non-Christian religions) to the point where appreciation runs into compromise. He stated that missionaries appreciate the good that there is in non-Christian religions; "the non-Christian religions have not the way of life." (What a clear-cut truthful statement! We all felt that, but it took Stanley to say it.) "The message of Methodist missions is, 'I commend my Saviour to you!" Dr. Jones is now in the United States. He will do this country a great deal of good.

REV. J. STEWART NAGLE was a recent caller at the office of the Philadelphia Missionary and Church Extension Society, where your correspondent may always be found on Mondays, in Wesley Building, Philadelphia. With severe business losses due to the depression, Dr. Nagle's father has been forced into retirement. Mrs. J. S. Nagle is in very poor health. Probably few if any of the missionaries formerly in Malaya but now in this country, have had as much trouble as Brother Nagle. He is still, at date of writing, working with the Helen Keller Foundation.

THE OECHSLI FAMILY are lined up in a photograph that recently reached us from Los Angeles, where, at 1293 No. Van Ness street, they reside. Miss Eleanor, a wee girl when we knew her at Wesley Parsonage, Singapore, is now a tall comely young lady, about to enter a medical college to pursue her studies looking to becoming a missionary doctor.

MY EPWORTH LEAGUE CHAPTER has asked me to lead their Sabbath evening devotional meeting next Sunday evening, and I am going to give them a good dose of Singapore and foreign missions. To help me administer it, I have a recent letter from Miss Craven, giving interesting notes on her work with the girls of Lady Treacher Girls' School. Also one from a former Indian employee of the Methodist Publishing House, earnestly beseeching me to send him a letter that will help him get a job; (I devoutly hope he succeeded in finding one long before the three months expired which it would take for his letter to reach me, and my reply to find him. A third letter is from a former very faithful domestic servant of ours, who became a Christian while in our service, and whom I baptised. He was then unmarried: now it is his son, a Junior Cambridge student, who writes the letter for his father. One of its striking sentences is, "I hope you have received your pension by this time." Well, if I were incapacitated for further preaching of the good old gospel, a pension would come very handy. But I am glad to report that I am not yet receiving one. These communications from dear old Malaya are cherished most highly,

THIS WEEK the Cherry family (chikeweh) had taken a long overdue photograph. The last previous one was taken fourteen years ago on the lawn of "View Place" Singapore. Not one was missing from this snap-shot, except that a sweet three-year-old boy lies at rest in Bukit Timah Road cemetery; and a six-months-old grand daughter slipped from our arms to heaven last January, Clinton's baby. There are in the picture the "old folks" I suppose you would say, but I agree with Henry Ford that "a man is as old as he feels, and no older"; our four sons and their wives; our two daughters; and four grand children. Four weeks from the date of this letter, the family will once more be broken up, never again perhaps to hold such a reunion this side of glory. W. T. Cherry, Jr., with his wife and their son William Edward, sail for England, where Eddie will remain to pursue his education, his parents returning to their post at Singapore. What a joy it has been to have spent these months together! And, oh, if only it were not so far from here to Singapore! Let us have your prayers in our work here—all of us former Malayan workers, of whom there are now so many domiciled in America, too far apart even in the home land to see much of one another, but bound by the tie of former common service in "Malaya, Nature's Wonderland." Slamat tinggal!

W. T. CHERRY.

Ridley Park, Pa., U.S.A., April 21, 1933.

REVD. E. E. TUCK RESIGNS

Word has been received that the Revd. Ernest E. Tuck has resigned as Associate Secretary of our Board of Foreign Missions. This news will be received with genuine regret throughout our Church in India. For six years he has given special attention to matters that relate to India. These matters could not have been in better hands. During most of his time the Board has been suffering from a falling income and his duty has often been the unpleasant one of informing us that reductions of all sorts must be made. But he had a knack of doing this in a way that made us feel he was one with us.

He is leaving the office for the same reason that missionaries have left their fields—not because he is not needed but because a shortage of funds demands drastic measures.

He goes as other missionaries have gone and as others may still go, with his heart still loyal to the cause he has served in India and at 150 Fifth Ave. And where he goes he will carry with him his fine spirit of devotion and service. We all wish him and Mrs. Tuck many years of enlarging service sprinkled with delightful memories of India and India's people and even sojourners in this land whose sojourn he has often helped to make less anxious and more effective.

(*The Indian Witness*)

[Mr. Tuck was also Associate Secretary for Malaysia and the Philippine Islands. We, too, greatly regret his resignation.—Editor]

THE ENDURANCE OF JESUS

MATTHEW 10:22 AND HEBREWS 12:2

(A Sermon preached by the Rev. W. A. Schurr, Penang).

The race of life calls for endurance. Life is something like a cross-country run. There are many temptations to drop out. There are many inviting coffee shops along the way. When our breath is coming in painful gasps, with pains in our sides, and our legs ready to drop off, then how nice it seems just to stop running, just to drop out. But in a cross-country race a man may run hard for five or ten miles. He may be leading the field at half way, but if he drops out before the end his efforts count for less than nothing. So it is in the race of life. Jesus said, "He that endureth to the end, the same shall be saved."

In this day when we like to have as many things easy as possible it is good for us to think back over the life of Jesus. It is well for us to meditate upon what Jesus had to bear and to think about His endurance. First, we need to remember those thirty silent years spent in the carpenter shop in Nazareth. He knew what it meant to have hard callouses on His hands and have the salty sweat run down into His eyes. There was no thought on His part that because he had come from the realms of glory that he was too good for manual labour. He did every task well; in that line lies much of every life's success. Do that job which is set immediately before you as well as you can. God's method of promotion is to fill the place you are in to overflowing.

We need to remember the patient endurance Jesus had in teaching his disciples. They were slow of heart to understand. Even the night before the crucifixion they were still quarreling about chief seats. Think of his wonderful patience with the Pharisees who deliberately refused to understand him. When he forgave sins they whispered "blasphemy". When he healed people they said, "He does it by the power of Beelzebub." When the priests hated him he still returned love for their hate. In spite of his enemies and the fickleness of his disciples he held steady to his purposes and ideals until the very end. After the feeding of the five thousand they wanted to make him their king. Thousands followed because He gave them bread. But he turned upon them and said, "I have not come to give food to your bodies but food for your souls. I am the bread of life which comes down out of heaven." The Bible says "Upon this many of His disciples went back and walked no more with Him." It was a discouraging time for Jesus; in despair he asked His disciples, "Will ye also go away?"

Jesus felt the nets of suspicion and hate and scheming and business shrewdness gathering around him. Could He endure it all? He felt He must pray. He took his closest friends, Peter, James, and John up on a mountain to pray. While He prayed His garments became glistening white. Moses and Elijah came and talked with Him. A cloud overshadowed the place and a voice came "This is my beloved Son, hear ye Him," Strength came in the hour of prayer to endure to the bitter end. He set his face like flint to go to Jerusalem. He knew what it meant when he said, "He that would come after me, let him deny himself, take up his cross daily and follow me." He had done it Himself.

The power to endure comes through discipline. Dr. Stanley Jones shows how this is true. He tells about two young men. One says he is free to do with his mind what he likes. He studies his lessons when he feels like it, listens in class if he wants to, otherwise dreaming of nothing. He lets his whims decide what he reads. The other listens carefully in class, studies his lessons regularly each day, chooses his reading wisely, knowing that if he reads one book he will miss another, and generally submits himself to a long regime of mental discipline. The day comes when these two ways of life are to be tested in real life. They enter the examination hall. The first hopes he will be lucky. He reads the question paper and frowns. In ten minutes his knowledge is exhausted. Cold sweat stands on his brow. The other reads the questions and smiles and begins writing. All the sages of the ages are at his command. The day comes for the results to be published. The second lad is at the head of his class. I come to him and ask. "How did you get this freedom? You have mental life!" He thinks back over the years and says, "I entered by the narrow gate of discipline."—(condensed from "Christ of the Mount)."

The same is true in music. One enters into musical life by discipline. A pianist practised four hours a day. When asked why he did it, he said, "If I should stop for a day I could tell the difference, if I should stop for a week even my audiences could tell the difference." Freedom in music and art come through obedience to the laws of harmony, colour, form, perspective. It comes through patient endurance, through the narrow gate of discipline.

If this is true in other realms, it is more deeply true in the realm of the moral and spiritual. Knock at any door of life you may, in the end, if you want to find life, you must find it by the narrow door of self-losing. If Jesus is the human life of God, then in the Cross, He shows that God, too, takes this way. Jesus could say, "I am the Life" because He went through the narrowest of all doors of self-losing.

Living in the confidence and faith that though a single good deed or a single good man may be defeated, yet in the end God's holy purposes will win, Jesus was able to endure the cross. In a like trust in the goodness and power of God we can battle on and win character for ourselves and make the world better for others.

MEDITATIONS FOR THE INNER LIFE

by Rev. H B. Amstutz.

These are times of genuine testing through which we are passing. Many of our readers are out of work, many have lost what they have saved, many see no hope in the morrow. To some the Bible and all the message it brings is an anachronism and its words an insult to what they call common sense and fact. But to countless others, in these days as in other days, the Bible, and especially the words of Jesus speak out with authority and have about them a something that brings comfort, peace and strength. How strangely new and virile sound some of the words remembered by the Disciples of their Master who had died a tragic death many years before! How strangely new and apropos they are for us to-day! Let us meditate thereon even as some others have.

"They say to Him, No man hath hired us. He saith unto them, Go ye also into the vineyard."—Matt. 20:7.

He gives us faith for the desperate days,
When the drifting clouds begin,
And the fog of a veiled uncertaintude
Creeps up on the soul within.

"Let not your heart be troubled: believe in God, believe also in me.....Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." —John 14: 1, 27.

He gives us peace in the desperate days,
When men's hearts fail for fear,
When the mart is pillaged by hands of blood,
And the breadwinner's heart is sere.

"And thou shalt have joy and gladness; and many shall rejoice at his birth. Luke 1:14. "Herein is my Father Glorified....bear much fruit....keep my commandments....abide in His love....that my joy may be in you, and that your joy may be made full." John 15:8-11.

He gives us joy in the desperate days,
Though many a face is lined
With furrows plowed by the shard of pain,
Ere the warrant of death be signed.

"Always bearing about in the body the dying of the Lord Jeus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4:10.

"My Father, who didst share my pain,
Seek'st Thou a way their hearts to gain?
Can'st Thou come through my heart and mind
To tell the story, God is kind!

"Hitherto have ye asked nothing in My name; ask and ye shall receive." John 16:24.

O God, since Thou hast shared my pain,
How can I live for self again?
I ask not for myself this day,
But, for my brothers, Lord, I pray.

"He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:11, 12.

Christ of the weary, keep us straight:
Be patient with us, and sometimes wait,
When the road is steep for our stumbling pace,
Lest we never behold our Father's face.

"Who serve unto the example and shadow of heavenly things; 'See', saith He, 'that thou make all things according to the pattern I showed thee in the mount.' Hebr. 8:5.

I know not where our fathers got their vision to be free;
I only know they paid with pain the price of liberty.

I know not if uncharted trails were faced without despair;
I only know that dauntless hope can lead men anywhere.

I know not whether children still behold their father's dream;
I only know that skybred souls still tread where visions gleam.

"He that sat upon the throne said, 'Behold, I make all things new.'" Rev. 21:5.

When Christ sits upon the throne of the heart, He brings roses to the field. He does not make new things, but He makes things new. I do not think we are aware how much the value of a thing depends upon a thought. What is the difference between a wound made by a surgeon and the wound inflicted by a malefactor? It is a thought—the difference between a purpose of pain and a purpose of mercy. I once thought the ills of life were messages of vengeance—the thunderbolts of a vindictive God. But when Christ mounted my heart's throne, the thunderbolts became musical. Jesus, the very thought of Thee has made this world new! (These lines were written by one stricken by blindness at the beginning of a brilliant career, the saintly George Matheson).

"And a fear took hold on all: and they glorified God, A great prophet is arisen among us: and God hath visited His people." Luke 7:16.

It is impossible to be healthy unless we fear. But there is only one fear that insures this health. It is the fear of God. All other fear is weakening, harmful, and unnecessary. The fear of the Lord means 'reverential trust, with hatred of evil'. The man who thus fears is 'free indeed' as only the Son of God can set men free and keep men free.

Who is a free man, Who?
He who finds his chief delight
In keeping God's commands:
He who loves whate'er is right,
And hath to sin no bonds:
From every law but one set free,—
The perfect law of liberty:
This man hath freedom true!.....

Who, fearing God, fears none beside,
And dares do right whate'er betide:
This man hath courage true!

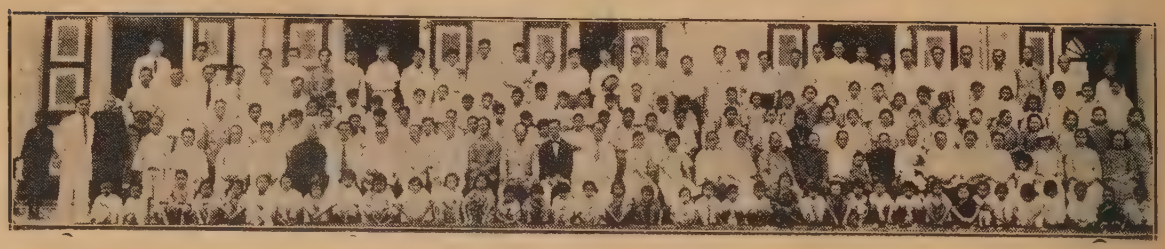
"Teacher, we know that Thou sayest and teachest the way of God." Luke 20:21. To guide our feet into the way of peace." Luke 1:79. "I am the way." John 14:6.

O whither have you made a road to-day?
A road that's easy to pass along,
Across the mud-flats, across the clay,
A road to travel with a song?

O whither have you made a road to-day?
Bridging the chasm of gloom and despair,
To the heart of a friend with hope's fair ray,
A help with his burden of worry and care?

O whither have you made a road to-day?
A way for the aged, the suffering, and sad,
O whither have you made your road, I pray,
To help men be better, and happy, and glad?

O whither have you made a road to-day?
A road to goodness, a road to right,
A road for children—for all, a Way
That leads to Peace, and Strength, and Light?



Chinese Sunday School—Penang.

The evangelistic work of the Methodist Mission in Malaya has grown with considerable rapidity in recent years. In the first years of this work, attention was given principally to the establishment of strong congregations in the large centres. This has been carried out to a very large extent, until now in all of the larger cities and towns we can point to beautiful and well-built edifices in which well-attended services are conducted for the various racial groups of the country. In most of these Churches each Sunday three services, or more, are held: one for the Indian congregation (Tamil), one for the Chinese (vernacular), and a cosmopolitan service in English for those from any racial community who can understand English. These congregations have acquired considerable influence in their respective communities.

In more recent years the evangelistic effort has gone farther afield. Malacca is still the banner district for this type of work although in other districts the work is expanding considerably from the centres. Penang has a number of small churches in Province Wellesley and into Kedah. Ipoh has the beginnings of such outstation work and greater possibilities ahead. Sitiawan has been pressing this work with considerable success. But in Malacca the idea seems to be in the air. People breathe it in, soon the possibility of opening new work is reported, a temporary house is rented until the congregation is strong enough to go ahead with a building, and then a building is erected with very little other than local help.

As a result of this infectious idea of building out from the centre, ten village churches have already been built, and several others congregations wait only for better times to start their buildings. Of the latter places, Tampin is a good example. It is at a railway junction as well as at the junction of important highways. For ten years Mr. Wong Eng Leong has laboured here, teaching and preaching in rented buildings because no suitable site for the church-building could be found. Now an excellent site has been obtained, but building in these days is out of the question. Once the slump has lifted and money can be collected, Tampin will have its church.

The most outstanding example of what has been done, and may be done, is seen at Jasin. This is a small town situated 18 miles from Malacca in the centre of a large district where the Court, District Office, and Hospital are located. Our Church is strategically located on a hill overlooking the village. An up-to-date parsonage is situated behind the church which is the only Christian place of worship in the village. The Superintendent of the Sunday School is also a teacher in the local Chinese school, so that the influence of the church goes out into other institutions. The Church is a vital force in the life of the community. The pastor has trained several Exhorters who not only assist him with the work in Jasin, but also conduct services in surrounding villages. Once an outstation of Malacca, it is taking on outstations of its own. The pastor, Mr. Lim Khiong Eng, preaches three times in different village churches each Sunday and has a service every day during the week in other places. From Jasin the following have places of worship in which regular services are conducted: Bemban five miles away, Selandar, Bekoh, Asahan, somewhat farther away, Tangkah ten miles distant where the leading men of the village are on the official board of the church, and Serom with its school-building close to the church, the school being under the direction of the church. "The pastor, Mr. Lim, ministering to these seven churches", says the Rev. M. Dodworth, District Superintendent, "is a Local Preacher full of the spirit and energy of John Wesley. He has had to take on added responsibility due to lack of support in the smaller places, but has done so gladly and willingly. His larger parish with Jasin as a centre is one of the finest pieces of rural work I know of anywhere. Mr. Lim brings life to any church he touches and is a power for Christ in the whole Jasin District."

Sungei Rambei and Merlimau on the road to Singapore, and Sungei Baharu to the north, complete the picture of the outstation work at Malacca. Each is provided with a church-building and a pastor. These village churches around Malacca are here to stay, and are filling a long-felt need. Methodism has always been at its best in the villages and small towns, and this work around Malacca is no exception. We may add that the work of the pastors is ably supplemented by the lady missionaries, Miss Pugh and Mrs. Dodsworth, with their Bible Women, and this work gives added solidarity to the church.

In Seremban, the Rev. J. A. Supramaniam writes of similar expansion of Tamil work: "A good number of members are living in outstations throughout Negri Sembilan and North Johore. Our work has a radius of fifty miles. We have at present six regular preaching places with three assistant pastors. We also have an Evangelical Band which holds Open Air Services and distributes tracts and Scripture Portions among the people."

Our Clinic Work.

This work has not been long established, nor does it exist in many places, but the results show how fruitful the work may be, and the success already attained makes possible the suggestion that it be tried in other places. One worker writes, "The clinics have given a wonderful opportunity to make friends and spread Christian truth. In Kampong Koh the pastor, his wife, and the Bible Woman have had devotional meetings preceding the daily clinics. Women have joined the Pioneer Church through these efforts. The pastor at Third Road has held a devotional meeting preceding the Wednesday morning clinic."

4,959 patients were treated in a year at Third Road, Kampong Koh, Hok Chiang Yong, Pasir Panjang, and Ayer Tawar. 841 patients were treated in the Malacca clinic. Many patients have been taken to the hospital and many visits have been made in the homes of the sick.

Wesley Methodist Episcopal Church—Kuala Lumpur.

Mr. Lim Khiong Eng, Pastor of Jasin Church with a circuit of seven churches.

Tangkah Methodist Episcopal Church.

Bible Women—Malacca and Outstations.

Penang District Conference.

Ferry at Sepang.

THE CHURCH in the WILDWOOD.

(What I saw at the Sepang Settlement)

by Ho Seng Ong.

Sepang village, 41 miles from Kuala Lumpur, is a small place with a little over 300 souls. The first reference to this place is in our Conference Minutes for 1921 when the District Superintendent reported: "The Sepang Chinese Church was opened by our Bishop in December last when nearly 40 were baptised.....This congregation consists of settlers from China who live on their 10-acre blocks of land." The statistical report for that year credited Sepang with 3 full members and 79 preparatory members. In 1924 the District Superintendent declared that "the large Foochow community of Christians who came from China is a fertile field for our Church."

That hope has been more or less realised, for Sepang church is one of our largest Methodist communities, counts more than a hundred full members, and in ministerial support last year raised more money than did Kampong Koh (Sitiawan Chinese) church with which it is often compared.

But Sepang church is of interest because, like Sitiawan, its strength lies in the Foochow community who work on the land. There is this difference however, that whereas the settlers of the earlier "colony" have been lured into rubber planting, their Sepang compatriots, in this time of the Slump, have turned to coffee, tapioca, and pig farming.

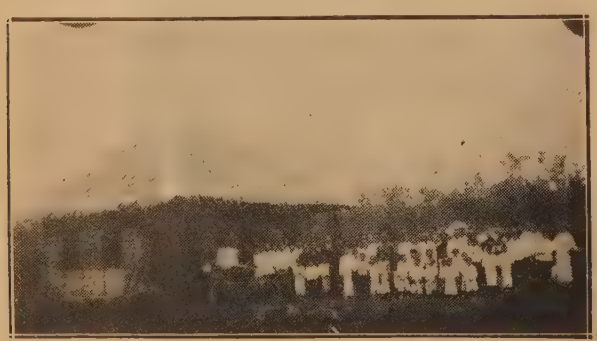
Let me tell you what I saw at Sepang last April when the District Superintendent, Rev. M. Dodsworth, very kindly took me round what he considers to be one of the show places on his district. We drove down from Port Dickson reaching Sepang in half an hour. A church and a parsonage presided over by Brother Lee Hwong Chiang point to the spread of the Gospel there, and on enquiry, we found that Mr. Lee's flock is scattered far and wide. Then we asked him to take us to some members of his congregation. We drove on for a short distance and then trudged along finally reaching a place which appeared dismal and uninviting. We had reached the Sepang river a few miles from its mouth. The ferryman who rowed us across is a steward of the Sepang church and he receives his pay from every member of that settlement.

Beyond, across a short stretch of mangrove-covered land is our Christian "colony" of pioneer settlers. Thoughts of the men and women who had preceded us 3-5 years ago, filled our minds. They had looked beyond the mangroves, beyond the swampy flats, and beyond the thick covering of the Malayan jungle, into a land of hope, the good earth which shall give of its plenty to them and their children. They had faced the difficulties of the early pioneer, laboured together digging ditches and draining the lowlands and clearing the forests, and had ploughed and sown their fields. To-day over the 200 odd lots of about 800 acres (the second one of its kind here) which the Malayan Government had generously placed at their disposal through the efforts of the Mission, there are coffee plantations, tapioca gardens, pigs and poultry, with happy families tending them.

Visit one such home. These country folk look well and strong. The mistress serves you with home-grown coffee with fresh-laid eggs beaten in while you await the return of the head of the family. He soon comes having completed the morning's labour, looks tired and is happy to be back in the cool interior of his own home. He is one of the active members of Mr. Lee's church. We bow our heads before we part. That's a Christian home needing pastoral visitation and care.

On our feet again along paths made by our settlers. This time we stop and look over a five-acre lot. All around are the homesteads and lands of our members. The District Superintendent wants a church there; I know it will be a Malayan courterpart to that "little brown church in the wildwood" of America's great middle-West, and I know that to that simple chapel will come these men and their families to bless God, for "All the good things around us are sent from Heaven above."

[One of the pressing needs of this settlement is a school and a health welfare centre. If we had there a pastor-teacher who is married to a nurse they should be able to render a good deal of service. Another settlement near Sepang, similar to the one just described now has a Church-building which was dedicated last year—Editor]



Dedication of Sepang Church.

Chinese Planter's Home.

OUR BOYS & GIRLS

A. D.

THE TIDAL WAVE

Many long years ago there lived in Japan an old man called Hamaguchi. He was a person of consequence in the village to which he belonged, and the villagers liked him as they respected him. His big thatched farmhouse stood at the verge of a small plateau overlooking a bay. All round were rice-fields hemmed in on three sides by thickly wooded hills.

The day had been very hot and sultry, and in spite of a rising breeze the heat still hung steadily in the air. Hamaguchi felt a tremor beneath his feet. It was not strong enough to frighten him, but somehow he thought it queer—a long slow spongy motion. The house crackled and rocked gently several times, then all became still again.

Wee boarders, Winchell Home, Penang.

As the quaking ceased, Hamaguchi's keen old eyes were anxiously turned towards the village. Suddenly he became aware of something unusual far off where the sea and sky meet. He rose to his feet and looked at the sea. It had darkened rapidly. It seemed to be moving against the wind. IT WAS RUNNING AWAY FROM THE LAND. And as he stared, Hamaguchi understood the terrifying significance of that monstrous ebb. He turned and called loudly to his grandson.

"Tada—quick! Bring a brand from the hearth."

The lad ran and kindled a pine torch and brought it to his grandfather. Hamaguchi seized it and hurried to the rice-fields. Quickly he passed from stack to stack, thrusting the blazing brand into the ripe dry rice where it stood. The sundried stalks caught like tinder; the sea breeze blew the blaze landwards. Tada, astonished and terrified, ran after his grandfather crying—"Grandfather, Grandfather. What are you doing?"

But Hamaguchi did not answer he had no time to explain—he was thinking only of the four hundred lives in peril. For a while the boy stared wildly at the blazing rice, then burst into tears and ran back to the house, feeling sure that his grandfather had gone mad. In the meantime the big bell in the Shinto temple boomed the alarm.

Hamaguchi watched the people hurrying in from the sands and over the beach, and up from the village, like a swarming of ants, and, to his anxious eyes, scarcely faster; for the moments were terribly long to him. All the village was coming, and Hamaguchi counted. The young men and boys were soon on the spot, and not a few of the more active women and girls. Then came most of the older folk—mothers with babies at their backs, and children; and the elders, too feeble to keep up with the first rush, could be seen well on their way up the steep ascent. The growing multitude, still knowing nothing, looked alternately in sorrowful wonder, at the flaming fields and at the impassive face of Hamaguchi.

And the sun went down.

"Grandfather is mad—I am afraid of him." sobbed Tada in answer to a number of questions. "He is mad. He set fire to the rice on purpose I saw him do it."

"The child tells the truth," cried Hamaguchi. "I set fire to the rice.... Are all the people here? Then, shouting at the top of his voice, he pointed to the open. "Say now if I be mad."

Through the twilight eastward all looked, and saw at the edge of the dusky horizon a long, lean, dim, line shadowing of a coast where no coast ever was—a line that thickened as they gazed, that broadened as a coast line broadens to the eyes of one approaching it, yet incomparably more quickly. For that long darkness was the returning sea, towering like a cliff, and coming more swiftly than the kite flies.

The people shrieked in terror as the colossal swell smote the shore with a weight that sent a shudder through the hills, and with a foam burst like a blaze of sheet lightning. For an instant nothing was visible but a storm of spray rushing up the slope like a cloud; then a white horror of sea raving over the place where the village had been.

On the plateau for a time no word was spoken. All stared speechlessly at the desolation beneath—the ghastliness of hurled rock and naked, riven cliff, the bewilderment of scooped-up deep-sea wrack and shingle shot over the empty site of dwelling and temple. The village was not; the greater part of the fields was not; and of all the homes that had been about the bay there remained nothing recognizable except two straw roofs tossing madly in the offing. In the awed stillness the voice of Hamaguchi was heard—"THAT WAS WHY I SET FIRE TO THE RICE."

He stood amongst them almost as poor as the poorest, for his wealth was gone, but he had saved four hundred lives by his sacrifice. Little Tada ran to him and caught his hand, and asked forgiveness for having said naughty things. At this the people woke from their stupor and, with tears of gratitude, flung themselves in the dust at Hamaguchi's feet.

Adapted from *"Gleanings in Buddha Fields"*

by LATCADIO HEARN.

OUR SCHOOLS

H. S. O. & F. D.

To the visitor who sees our work in the various localities of this country it might well seem that our school work is the bulwark of all our work here. Our fine large buildings filled with thousands of boys and girls certainly make a fine showing. When it is realized that the most of these buildings and the sites on which they stand have been bought with money raised locally, one can begin to appreciate the widespread interest in, and zeal for, education which exists in the country. Seventy-seven schools were reported in 1932 (exclusive of Borneo). Of these seven were vernacular schools. In the remainder, English only is taught as the medium of education. Last year there was a total enrolment in our schools on the Peninsula of 14,296, comprising boys and girls of all ages, from the beginners' classes to the highest class which takes the Cambridge School Certificate Examination. In these Cambridge classes last year were 1304 pupils, giving evidence that a goodly percentage of pupils remain for the higher classes. Except in Singapore and Penang, our schools are complete units, receiving beginners and keeping them so far as possible in the same building until they have completed the higher classes. In Singapore and Penang the enrolment is so large that buildings have been found in various parts of the cities to accommodate the pupils. In these schools, however, the aim is to retain as far as possible the pupils as they pass from the classes of one building to those of another.

In these schools boys and girls of all nationalities resident in the Peninsula meet. Language is no bar, for all speak English. Little, if any, racial animosities exist here, as boys of various racial groups will be found playing together on the same football teams in perfect harmony and competing in classwork with perfect goodwill. Chinese, Indian, and Malay pupils predominate, but Japanese, Siamese, European, and other racial groups are represented.

The growth of our English schools has been rapid and sure. They are now strongly established and exert a large influence not only upon the educational programme of the country, but on the social life as well. In recent years the applications for admittance into our schools have been so numerous that in many places Afternoon or Continuation Schools have been started to take care of the pupils who could not be received into the regular schools. Ten such schools were reported in 1932 with a total enrolment of 2,126. In many cases these schools parallel the work done in the regular schools, and nearly 150 took the Cambridge Examination last year.

In all of our schools provision is made for religious instruction, daily classes being conducted with a carefully prepared curriculum, and weekly chapel services in most schools.

The School Tiffin-Shed

"We suffer from deseases because of Ignorance; We escape it through knowledge".

Whilst nobody can deny the truth in the above quotation, yet it seems rather paradoxical that the Anglo-Chinese Middle School Penang, which has been teaching sanitation and hygiene and upkeeping a clinic to look into the health and welfare of its children, should have passed by unnoticed, one of the most important gates through which children contract disease. The mouth is responsible for many of the diseases children suffer and therefore no effort should be spared in the preparation of the food they eat.

For some time past, the Inspector of Schools and the Assistant Health Officer for Schools have suggested the running of the tiffin-shed on more sanitary lines. As every one knows food supplied by hawkers is anything but sanitary. Not only because their food is left exposed for flies and insects to settle on, but the crowded and unclean conditions under which the food is prepared to say nothing of the dirty, untidy wearing apparel of the hawker himself makes sanitation next to impossible.

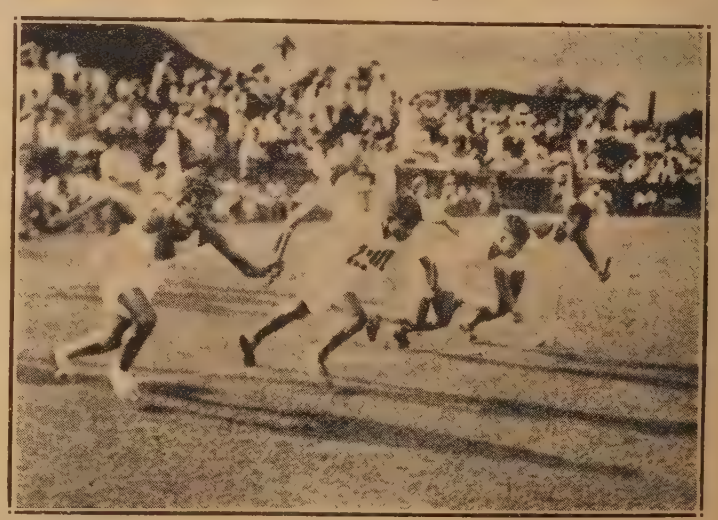
Since the old system of allowing the hawkers to supply food in their own way was unsatisfactory and not in keeping with hygienic principles, Miss Cass, the Headmistress of the School, took upon herself the task of reorganising the tiffin-shed on an entirely new basis whereby not only can the tiffin-shed fulfil the sanitary suggestions proposed by the Health Officer, but also obtain some monetary benefit for the School children.

The 15th of May 1933—the date of the re-opening of the School for the 2nd Term was a day not to be forgotten by the Anglo-Chinese Middle School. It saw a new tiffin-shed. It saw clean people serving clean appetizing food instead of the old hawkers—all food exhibited under wire-covers. Everybody was wondering. What had happened? The truth was that the tiffin-shed had been repaired and re-painted during the holidays, a complete new set of furniture was acquired, galvinized stoves, a zinc drinking tank, dustproof almeirahs for the new dishes—while tables and benches were placed all around so that the pupils could be seated whilst partaking of their food. The new people serving the food were the boy scouts, who had offered their services to the School. Instead of hawkers, the persons in charge of preparing the food were people who had been approved, and known to be clean.

The tiffin-shed is controlled by a committee consisting of Miss Cass, the Headmistress, the School nurse, and the three scout masters. The school nurse is responsible for the hygienic condition of the shed and the food, while the scoutmasters help in the general supervision.

Nothing is perfect; the tiffin-shed committee has to admit a few flaws here and there, but it is yet too early to expect too much from a three-weeks old service. Still it is gratifying to note that the Asst. Health Officer for Schools, has expressed his approval of the cleanliness and improved conditions in which the tiffin-shed is being managed.

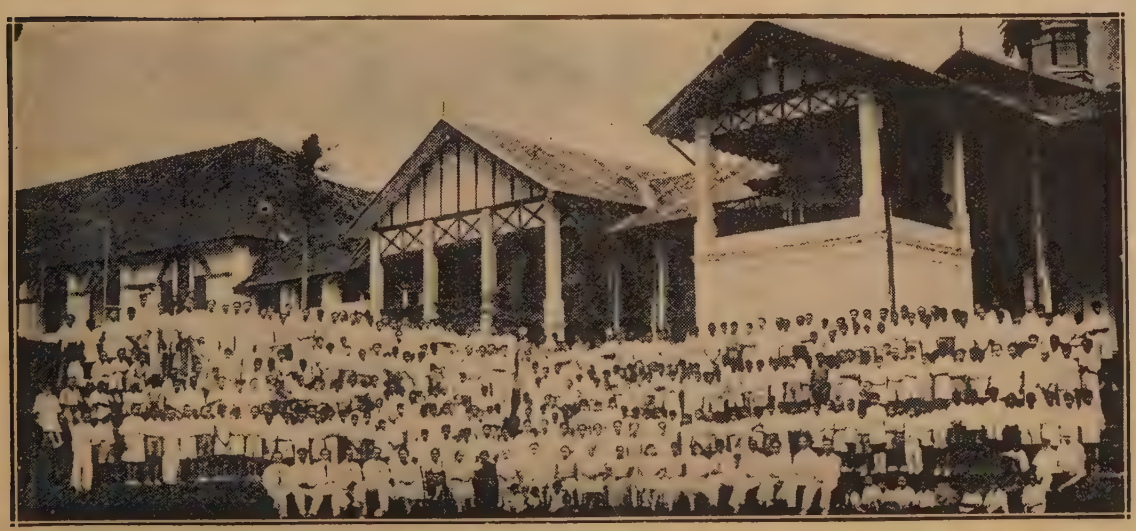
YEOH SENG CHAN.
(Scoutmaster.)
Anglo-Chinese Middle School, Penang.



Annual Sports—Anglo-Chinese School, Singapore.

Nationalities Representated in Our Day Schools—(Anglo-Chinese Middle School, Penang).

Staff—Suydam Girls' School, Malacca.



Methodist Afternoon School—Kuala Lumpur.

OUR BOARDING SCHOOLS.

This work has not kept pace with the opportunities offered it, yet enough has been done to prove its value, and we hope to see the number of these institutions increase throughout the Conference. Oldham Hall, Singapore, was the pioneer in this work and for years was the only Boys' Boarding School we had. In the balmy days it boasted an enrolment of more than 100. It has served a splendid purpose and from it have gone many Christian young men to establish Christian homes and to give loyal support to our work in many places.

The next attempt in the establishment of a Boarding School for boys was in 1923 when the Boarding School at Ipoh, (later known as Horley Hall) was opened. It started with three boys, but soon increased to twelve, and within a year reached thirty. It has since been filled to capacity (about fifty), although the present enrolment is somewhat less. It serves a large district in which many boys live too far from day-schools to attend them without the aid of the Boarding School.

The Girls' Boarding Schools have done somewhat better in recognizing the opportunities for this work. They have been established at Singapore (Nind Home), Malacca (Shellabear Hall), Kuala Lumpur (Holt Hall), Ipoh (Anglo-Chinese Girls' Hostel), Taipeng (Crandon Home), Penang (Winchell Home). The aims and achievements of these schools are set forth in the following extracts:

"The Home life in Holt Hall is centered around the principle of co-operation and in the sharing of our educational domestic and religious privileges. We have set out to build "The House Beautiful". The foundation stones are made of love. Upon these we are building with materials of honesty, faithfulness, patience, punctuality, cheerfulness, courtesy, obedience and cleanliness. Sometimes there is a tendency to mix too much sand with the cement and to use otherwise defective building materials, but when unsound bricks and unhewn stones are detected, the application of the search light of understanding and the chisel of prayer help to remove the rough places and to enable the workmanship to go on smoothly and effectively. For some of our inspiration we are keeping in mind Sarah Teasdal's poem:

"Life has lovliness to sell,
Buy and never count the cost".

EMMA OLSON,
Principal.

Shellabear Hall, Malacca.

"Shellabear Hall provides a home for 94 girls of all ages from five to eighteen years, all of whom are pupils in the Rebecca Cooper Suydam Girls' School (a day-school). Many of them come from small towns and villages where there is no English School for girls. Eleven are daughters of pastors and Bible Women. Quite a number come from Christian homes in the villages where the parents are poor. Some are daughters of poor widows and some are orphans. Two of the older ones in the group are helping the Matron. Another is a teacher of the Extension Class for large girls who want to learn English, and still another assists the Principal in the school office. All but seven are Christians."

ADA PUGH, *Principal.*

Committee—Holt Hall Hostel, Kuala Lumpur.

Malacca's Year-old Institution.

Says the Principal of this Boarding School: "When in August 1932 we opened the doors of the Methodist Boy's Boarding School, we did so because we had a number of our own day-school boys who needed a home, and we had faith that a properly managed boarding school charging the low sum of $10 per month for board and lodging would not only pay its own way but also serve the major interests of our Church work. And how abundantly has the Lord blessed our efforts!

The largest number on our roll was 28 last March."

Holt Hall Hostel.

"For many years, there has been a felt need for a Christian home for Tamil and Ceylonese girls where they may be taught their own customs, their own cooking and their own language. With the special interest of the Indian woman hood of Malaya in mind, "The Woman's conference" of the Malaya Annual Conference of 1931 voted that there should be a hostel at Kuala Lumpur exclusively for Tamil and Ceylonese girls. Accordingly, the Chinese scholarship girls of Holt Hall were sent to other hostels and the Indian scholarship girls from the other schools were sent to Holt Hall. Thus a hostel for Indian girls has at last become a reality.

Methodist Boys Boarding School—Malacca.

Malay Hostels, Malacca.

Ten years ago an experiment was started in hostel (Boarding-school) work in Malacca when a hostel was established for Malay boys. Many Malay boys from outstations desired to have an English education, but because of the distance of their homes from Malacca, they were practically denied that privilege. Mr. and Mrs. Dodsworth saw the situation and appreciated the difficulty of the boys and parents and spoke to some of the boys concerned about having a home on the compound where they could stay and go to school. There was such an eager response from the boys that the parents were approached. A sufficiently favourable reply came from them to warrant the construction of the first buildings. They were soon filled, and other buildings have been added from time to time. Now there is capacity for 21 boys, and it is filled to capacity. Of this hostel work Mrs. Dodsworth writes further:

"Dr. Shellabear continues to make our Malay Boys' Hostel possible. His regular gift every month enables us to provide a home for twenty-one Malay boys. These boys do their own laundry work. Every morning they may be seen sweeping and setting their hostel in order. Eight boys work for their board by scrubbing, cleaning shoes, running errands, helping the small boys and sometimes the Cambridge boys help serve our table.

"Nearly one hundred boys have gone out from this Hostel. We meet them everywhere: on the streets as Policemen, in the Government Offices, in the Hospital as dressers, in Railway trains as ticket collectors. One is Inspector of Malay Schools, another is Inspector of Rice Fields while another has risen to

Malay Boys' Hostel, Malacca.

Sub-Inspector of Police in Johore Government. Some have gone back to their kampongs and in many instances we find they have had a splendid influence by trying to share their education with others.

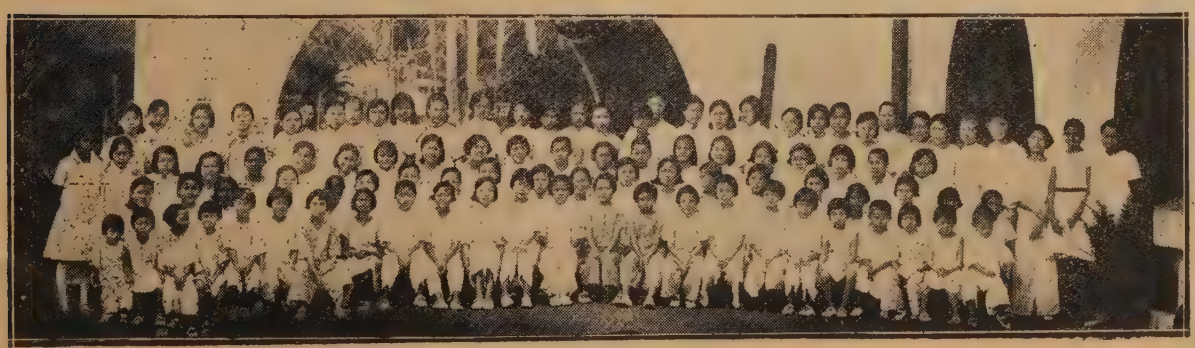
Some of the boys who have enjoyed the privilege of our Boys' Hostel have urged us to open a Hostel for Malay girls. They have influenced their sisters to come. A Special Gift and The Home Missionary Society of Malaya made this Malay Girls' Hostel possible. We now have ten girls enrolled. If we could offer scholarships we would have many more but in order to carry on we require a small fee which the parents pay. At the present time these little girls are housed in the down stairs of Missionary's, Bungalow. This Hostel is unique as it is the only Malay Girls' Hostel in the Malay Peninsula.

Winchell Home—Penang.

Winchell Home, Penang.

"Winchell Home has 80 boarders who come from all parts of Malaya, from Siam and Sumatra. Our little ones are a lively group, full of fun and mischief. They are happy Junior Leaguers, busy making toys and scrap-books for blind and sick children. An outstanding feature is that several of our older girls have accepted Christ during the past year. Prayer has indeed changed things, changed the lives. Our girls are active in Church work; one is 2.Vice Pres., one 3.Vice P. and yet another Asst. 4.Vice Pres. and organist of the Epworth League. We are a happy family, and it is our prayer that we may scatter sunshine wherever we go. It is encouraging to note how many former boarders hold responsible positions as nurses or teachers, others as mothers, and that they are also leaders in our churches. The influence of educated Christian matrons is a great blessing."

LYDIA URECH,
Principal.



Girls of Shellabear Hall—Malacca.

THE EPWORTH LEAGUE

D. H. Y.

CORRECTIONS.

Corrections of mistakes and omissions made in the "Epworth League Institute Number" of the Message:—

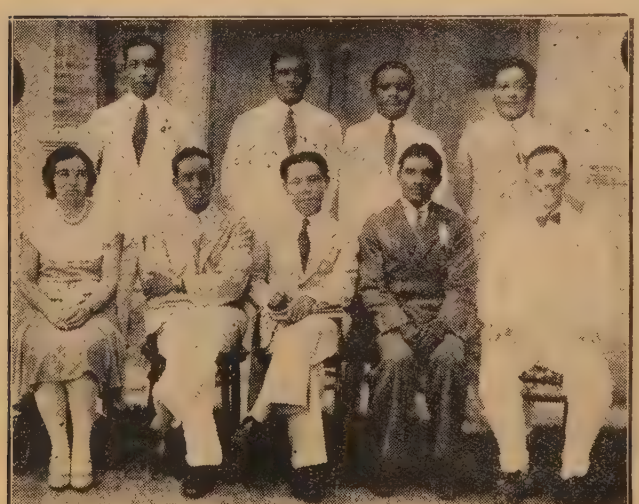
The courses on "Representative Youths of the Bible" and "The Challenge of the Leisure Hour" were taught by Mr. J. Appaduray and Mr. Lee Choon Eng, respectively. In the courses on "Departmental Methods" Miss Ruth Sherwood had charge of the class in "Sunday School Methods" and Messrs. G. S. Arumugam, J. A. P. Oswald, and Thio Gek Choo took the "Senior League Methods."

In the *Malaysia Epworth League Council* the name of Mr. M. L. Tobing as the Representative from the Southern District Epworth League was omitted, which should be in the place of "Mr. Thio Gek Choo, Kuala Lumpur, Recreation and Culture."

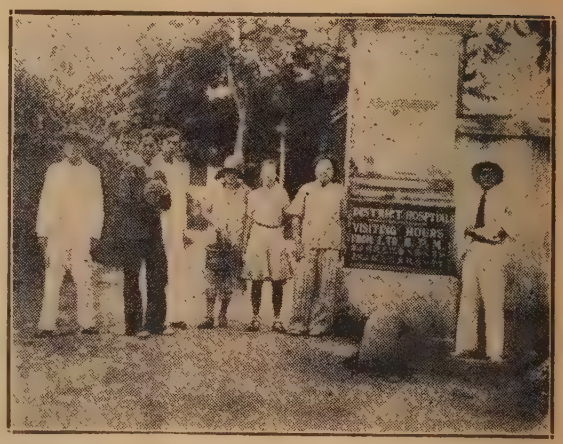
In the *Evening Entertainment* mention should have been made of a sketch, "April Fool", staged by the Telok Ayer Epworth Leaguers.

For kind assistance which made the First Epworth League Camp at Port Dickson a success, allow me to express my thanks and appreciation to Mr. T. Ruyan and Mr. A. T. Kulasingham for their kindness to arrange for the bus conveyance to Port Dickson and for their inspiring talks, to Mr. Tay Soo Keng, Mr. Ho Seng Ong and Rev. J. A. Supramaniam for their kind addresses; to Mr. Thio Gek Choo for his great assistance as Business Manager of the Camp and for his contribution to the Religious Forum; to Messrs. Tay Soo Keng, A. T. Kulasingham and T. Ponniah for having charge of games and sports; to Mr. Tay Soo Keng as Official Life Guard and Mrs. Yap for looking after the musical part of the Camp programme; and lastly but not least, to all Leaguers who had part in the preparation and cooking of all meals and for having shown such good spirit and given such willing co-operation as to make the First Epworth League Camp a memorable occasion and happy Fellowship together.

D. H. Yap.



Malaysia Epworth League Central Office Committee.



Workers of the Third Department Epworth League, Penang.

"The Claims of Jesus to the Loyalty of Youth".

(Below is a summary of the talk delivered by Rev. T. Runyan at the opening Camp-fire Service of the Epworth League Camp held at Port Dickson, June 3-5, 1933.)

Some people apparently think of religion as a pleasant and harmless pastime suitable only for children and old women. Some think of the Christian faith as a symbol of bondage and repression. Still others regard the precepts of Jesus as chains and shackles which restrict freedom and take the joy out of life. The Christian faith, rightly understood, is none of these things. It is a door through which one can pass from a narrow, self-centred, cramped existence into a larger, fuller, infinitely more satisfying life.

The Christian faith meets squarely and seeks to answer the great questions of man's place and purpose in the world, man's relation to God, the attitude a man should adopt toward his fellows. At the center of the Christian faith stands Jesus who is the answer to all questions which arise concerning this life, God, the hereafter. In the words of Robert Browning, "the acknowledgement of God in Christ accepted by thy reason, solves for thee all questions in the earth and out of it."

Jesus is the great landmark in human history. He has been a living issue for centuries and he is the big issue before the world to-day. What your attitude toward Christ is to be is a question which you young people will have to face and decide sooner or later, if you have not done so already. Jesus can satisfy the desires and demands of youth.

Youth wants a full, complete, well-rounded life. Besides physical fitness, mental development, social achievements there must be spiritual depth. The rich young ruler, who apparently had everything a young man could want, lacked this spiritual depth and he realized it. If he had heeded the advice of Jesus the missing quality would have been supplied.

Youth wants to build life on solid foundations. On what are you going to build? Wealth once gained may disappear. Friends may fail. Worldly ambitions may never be realized. The only safe and abiding foundation on which to build life is God. Jesus reveals God to us. "I and the Father are One."

Youth wants adventure. Read of Christian martyrs and saints if you wish to read tales of adventure. Every day of sincere and earnest Christian living demands courage and self-sacrifice.

Young people, facing life, choose a leader worthy of the very best that is in you. Jesus wants no followers who are half-hearted, indifferent, weak-kneed. But if you are determined to seek and follow the best that life has to offer, Jesus can use your personality, your character, your heart, your life.

Port Dickson Epworth League Camp

June 3-5, 1933.

For the first time in the history of the Epworth League in Malaya, a camp was held at Port Dickson in order to meet the needs of those who by reason of finance or other circumstances could not attend the Institute. That this experiment was worth while is proved by the large number of young people who availed themselves of this opportunity for Christian fellowship. The total registered delegates from Seremban, Kuala Lumpur and Malacca numbered 35, including six ladies, besides 10 student Leaguers from Seremban who stayed at another bungalow but who came to our meetings and games at various times, and other visitors from Seremban and Malacca, namely, Rev. and Mrs. T. Runyan and three nurses (Leaguers), Mr. and Mrs. Ho Seng Ong and their four children and three Malacca Leaguers and Rev. J. A. Supramaniam and Rev. C. E. Fang. The Leaguers showed as much enthusiasm for the religious part of the programme as for the out-of-door games and sports and left the camp spiritually and physically edified.

In an atmosphere of soul uplift afforded by our surroundings we had our first worship service when the Rev. T. Runyan gave an inspiring talk on "The Right of Jesus to claim the Loyalty of youth. The Sunrise service on Sunday Morning was equally impressive. Mr. Tay Soo Keng of K. L. spoke on Sabbath Observance reminding us that Sunday should be observed more in spirit than in the letter. Later in the day a Religious Forum was held at which Rev. D. H. Yap led the discussion on "What Jesus Christ means to the World" in his usual enthusiastic manner. The reaction was very gratifying and many of those present showed eagerness to take part in the discussion. He led us to appreciate the contributions of Jesus to the collective idealism of the world, to civilization and culture of many countries and nations of the world through His teachings, ideals, principles and examples of life, His character and personality and through His death.

Other addresses and topics for discussion were: "What Jesus Christ means to Malayan Youth", by Mr. A. T. Kulasingham, Seremban, "What Jesus means to us individually and personally", by Mr. Thio Gek Choo, Kuala Lumpur, "Friendship", by Mr. Ho Seng Ong, Malacca, and a closing address by the Rev. J. A. Supramaniam, Seremban, at the Sunrise Service. Sports, wet and dry, occupied the closing hours of the Camp, and when the Camp disbanded, everyone felt that a time of refreshing, physically, mentally and spiritually, had been enjoyed by all.

Port Dickson Epworth League Camp.

M. G. S. Klang

Our Junior League meetings are held every Friday. The enrolment is 120 with an average attendance of 100. We have four classes, and the teachers of these classes have charge of the opening exercises.

After finishing the Junior League Opening Exercises on "Home" our older girls gave a pageant called "The Seven Lamps of a Christian Home", which made a nice conclusion to that group of lessons.

K. L. Union Epworth League

The Union Epworth League, Kuala Lumpur, held its monthly business meeting on Thursday at the Methodist Girls' School at 8:30 p.m., with Mr. E. R. W. Lee in the chair. There were twenty-one members and friends present. The Chairman mentioned that a new Chinese League had been formed and the Chinese members having left the Chapter necessitated reorganizing the present Cabinet. The house then elected the following Cabinet officers for the current year:

President —E. R. W. Lee;
First Vice-President—Ng Tham Ken;
2nd Vice-Pres. —P. S. Balakrishnan;
3rd Vice-Pres. —Grace Appacutty;
4th Vice-Pres. —Lim Ching Hwa;
Hon. Secretary—D. G. Jayasekara;
Hon. Treasurer—A. W. Perera;

—From *The Malay Mail.*

Telok Ayer Epworth League

On Saturday May 27th the President and other officers of the Telok Ayer Epworth League were "At Home" to all Leaguers and friends at the Social Hall, Telok Ayer Church. Ladies and gentlemen present at the function numbered more than 50. Mr. and Mrs. Lim Un Tien of the Telok Ayer Church were also present. The function was opened with a prayer by Mr. Lim Un Tien. The guests were then entertained to exhibition games of Ping-Pong by Messrs Lee Teck Hock and Chua Eng Cheong, The Misses Wong How Ding and Wong Siew Chee. Light refreshments were served during the interval. After a group photograph had been taken, Messrs. Chew Keow Chin and Chew Seng vs. Gan Hock Kee and Koh Beng Swee, and the Misses Wong How Ding and Wong Siew Chee played exhibition matches in Tennis. At the conclusion the guests adjourned to the Social Hall for tea. Miss Ong Nya Lay, the President, in a concise speech spoke on the origin and foundation of the Epworth League at Cleveland, Ohio, and its place in the church and the training it gives to the youths for more responsible positions in the Church and community. Miss Wong How Ding (1st Vice-President), Mr. Pung Ah Leong (3rd Vice-President), and Mr. Tan Huat Seng (4th Vice-President) made short speeches on the work of their respective departments

——*The Hon. Secretary.*

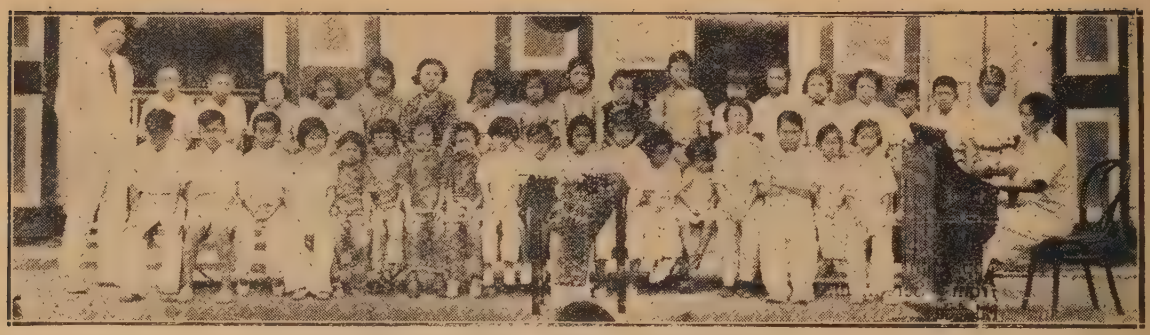
Epworth League Anniversary Celebrations at Singapore.

What will be remembered as a very successful event took place in the Social Hall of the Straits Chinese Methodist Church, Kampong Kapor Road, on Saturday, 20th May, 1933, when the different League Chapters in Singapore held a reunion dinner to celebrate the 44th Anniversary of the birth of the Epworth League which was organized in Cleveland, Ohio, U.S.A., on 15th May, 1889.

In spite of the slight drizzle, 130 young people, representing the various local Leagues, including a number of friends and prominent members of the Church, were present. The arrangements for the dinner, which, incidentally, was the first of its kind in Singapore, were left in the hands of Mr. Looi Pah Weng, the 4th Vice-President of the Straits Chinese Epworth League, who had spent much time and thought to make the function the success that it was. The songs and yells specially prepared for the occasion did much to enliven and brighten the proceedings of the evening.

Dinner over, a flashlight group photograph was taken.

The president of the Straits Chinese League, Mr. Choo Chwee Ann, in welcoming the guests, explained the occasion and briefly outlined the history of the Epworth League. He also conveyed to the local chapters the greetings and best wishes from Mr. D. H. Yap, the Secretary for Epworth League and Young People's Work in Malaya, who was unable to attend. Mr. Looi Pah Weng, after expressing his thanks to those who had helped to make the dinner possible, conducted several interesting indoor games which were thoroughly enjoyed. The happy function lasted till a very late hour when it was brought to a close with the singing of "Blest be the tie that binds."



Junior Chinese Church—Penang.

Beginings of Colportage.

The policy of the Church to make every pastor a colporteur to the extent of distributing tracts and selling Scripture Portions has been productive of much good, and still is carried on almost universally throughout the Conference. The pastor's responsibility for such work should in no wise be regarded as ceasing when men are especially employed to carry it on. The employment of special colporteurs merely indicates that the best work the pastors are able to do in this field is not sufficient for the larger possibilities of getting the Scriptures and religious literature into the hands of the people. At present four men are working in the capacity of colporteurs, two in Singapore and two near Malacca. One of the latter, Mr. Fu Kee Kuang, is serving as pastor of a village church in addition to his work as colporteur. They cover much ground in the course of a year and place Scripture Portions and other religious literature in the hands of thousands of people. Many times they are the first religious workers to enter a place.

Colporteurs Starting on their Trips.

Taiping Union Epworth League

On the 18th of May the members and friends of the Taiping Union Epworth League gathered at the Lady Treacher Girls' School Hall at 6:30 p.m. This party was specially arranged to bid farewell to Mr. William Shantar on his departure to Bombay to join the Veterinary College. Light refreshments were served after which speeches were made eulogizing the honoured guest and the work he did in uplifting the League. The speakers were the President, Mr. David Ling, of the Anglo-Chinese School, Taiping, and the Misses Craven and Lake of the Girls' School. The guest thanked the Leaguers and specially Miss Kim Eng of the Treacher Girls' School and the 4th Vice-President of the League for organizing the party in his honour. Mr. William Shantar who is the eldest son of Dr. Shantar of the Government Veterinary Department, Taiping, was the honorary Secretary of the League last year and was the 1st Vice-President till his departure.

Mr. S. G. Athiseeshan Iyer has been elected the 1st Vice-President of the League in the place of Mr. William Shantar.

On Friday, the 26th of May, the Taiping Union Epworth League celebrated the Epworth League Anniversary Day.

Alexandra Home, Penang.

"Through Mrs. Pykett's untiring efforts, and the generosity of the Chinese community of Penang who contributed $4800, Alexandra Home was built. For many years young women who wished to reform were sent to this Home, either by friends, or by the Protector of Chinese. Here many a wandering daughter has not only found refuge and shelter, but also the peace and joy of sins forgiven. It is through the influence of our faithful matron Madam Lim Leng Lee that so many have become Christians. Work has been found for some of these women; and others have now Christian homes of their own.

For the past few years the lame, the halt, the blind have been admitted; the oldest woman is 82 years old. It is interesting to watch them at their work; one blind woman sews for others, and how very neatly! When the pastor announced that we had "Blessing" boxes for all who wished to collect for Home Mission work, these women asked for one. When the Blessing boxes were brought in, Alexandra Home had the heaviest one of all.

Many thanks to all who so generously help to keep up this Home for the Homeless."

L. U.

Home Missionary Society of the Methodist Episcopal Church, Malaya.

Mr Lam Thau Onn was transferred from Bentong to Ipoh and Mr. Tan Kee Seong is now the Chinese preacher there. Mr. Lam reported 66 Chinese Christians, 48 baptized children in Pahang, and 5 baptisms,—3 adults and 2 infants. In his colportage work, he travelled 3 times in Selangor, twice in Negri Sembilan and 4 times in Pahang and Malacca states and sold 1849 Malay and 1325 Chinese Bible portions and distributed 3025 tracts. The new preacher reports that 12 inquirers are preparing for baptism.

Among the Tamils and the Telugus there are 40 full members, 63 probationers and 28 baptized children. Six infants and 1 adult were baptized. Six were admitted into full membership and 21 were enrolled as Preparatory members. The preacher travelled 12,000 miles last year in connection with his work. Several adults who were preparing for baptism left for India owing to the reduction of the labourers on the estates. A trip was made to Kelantan to investigate the possibility of opening up work.

A group of Christian Telugus are found in Cheroh Estate near Raub where there are conducted a Sunday School, a Ladies' Aid Society, a Young Men's Bible Class, and the Sunday Service weekly.

6 Bibles, 235 Bible portions, and 60 Christian Literature books were sold and 9600 tracts in various languages were distributed. There are 5 small Sunday Schools in Kuantan, Kuala Lipis, Raub, Bentong, and Mentakab.

The Anglo-Chinese School in Mentakab is in charge of Mr. A. B. Samuels who conducts Sunday Services, and does evangelistic work among the labourers in the town and in the nearby estates.

The work among the Sakais is being continued in Kuala Telom in the Telom Valley in Pahang and in the 16th Mile on the way to the Cameron Highlands in the Batang Padang Valley in Perak. Two small Schools are conducted for Sakai children—boys and girls in both places. The story of Jesus is being told to the Sakai men and women. Two big boys and a few adults believe in the Lord, Jesus Christ. Sakai dialect is being studied by both the preachers. 2 houses to accommodate the schools and the preachers have been built this year.

The Home Missionary Society is very grateful to the Churches, Sunday Schools, Epworth Leagues, Ladies' Aid Societies, Day and Boarding Schools, and individual donors for the financial help, balls of soap (Carbolic), sulphur ointment, quinine, bandages, etc., milk tins, clothes, violin and mandolin which were sent up from time to time to the two Sakai Centres. The Sakais are taught to use agricultural implements to raise vegetables and padi sufficient to keep them from starvation. Cleanliness, better living, and freedom from superstitious fears are taught little by little to lift these ignorant and poor people. The Society requests you to continue your financial help and your gifts in kind.

The funds have been sufficient to carry on the work for the last five months. Your immediate help is now earnestly solicited. The Budget shows that a monthly income of $160 towards the salaries of the four workers and the subsidy to the Malay Hostel and a sum of $300 towards building a parsonage in Raub is needed.

J. A. P. OSWALD,
Recording Secretary.
MRS. LUCY LENG YAP,
Corresponding Secretary.
3-F, Perak Road,
KUALA LUMPUR.

S. S. PAKIANATHAN,
President.
MRS. F. F. COORAY,
Treasurer. (Pro tem.)
12, Hicks Road,
KUALA LUMPUR.

THOUGHTS ON THE PRESENT SITUATION

BISHOP BRENTON THOBURN BADLEY

The greatest danger to the Christian Church on the mission field in the present situation is to fail to have spiritual power enough to carry through the programme that the times demand. This is equally a menace to the Church at the Home Base, and to those who there seek to care for the missionary movement of the Church.

Dr. E. Stanley Jones, in a personal letter under date of April 1st, writes:—"I do not think that the missionary movement can be sustained on the philosophy underlying the first fifty-nine pages of the Report." His reference is to the Report of the Appraisal Commission,—"Re-thinking Missions," and the statement he had already made in his address in New York, given on his landing there in March, and subsequently repeated in many parts of the country. This statement is in agreement with what Dr. R. E. Speer and Dr. McKay of the Presbyterian Board of Foreign Missions, Dr. S. M. Zwemer of Princeton, Mr. J. F. Edwards of the Union Theological College, Poona, and many others, have definitely stated. It has been the conviction, more than once voiced, of the writer of this article ever since, in November last, the Report in question first became available. The point in mentioning the Report here, is just this. If the best brains of America, representing seven of the largest and most progressive and influential Mission Boards of that land, after what is claimed was a thorough personal investigation of the entire subject, have planned a programme for Missions which cannot be "sustained" by their philosophy, their theology and the spiritual resources on which they propose to depend, is it not clear that on the mission fields, too, the same fatal mistake may be made?

While there is no danger whatever that the theology of the Appraisal Commission will be accepted on this mission field, either by the missionaries or the leadership of the Indian Christian Church, there is the possibility that we may be so taken up with the development of our material resources as to make it a temptation for us to lean too heavily on them. This is especially true in view of the immediate and overwhelming financial difficulties in which we find ourselves. Money and missionaries seem to be among our greatest and most imperative needs, and these, apparently, can be supplied by the Mission Boards and by our patrons at the Home Base. How natural to turn to them!

(Continued on next page)

Penang Union Epworth League.

The following is the Cabinet for 1933:

President	Mr. Ong Chaik Ghee
1st Vice-President	Miss D. Mullins.
2nd Vice President	Miss Lau Siew Lee
3rd Vice-President	Miss Flora Perajee
Assistant	Mr. Khoo Eng Chuan
4th Vice-President	Mr. H. H. Paterson
Assistant	Miss Lim Luck Neo
Hon. Secretary	Mr. Saw Hui Keat
Hon. Librarian	Mr. Khoo Boo Eam
Hon. Auditor	Mr. Toh Cheng Swee
Organist	Miss Lim Luck Neo
Junior League Supt.	Miss Ang Gek Cheng

Suydam Girls' School Sunday School, Malacca.

RELIGIOUS EDUCATION.

R. M. H & D. H. Y.

SCHOOL OF RELIGIOUS EDUCATION, KUALA LUMPUR

The Malaysia Commission on Religious Education has organized classes in Religious Education for teachers connected with all the Methodist Day Schools and Sunday Schools in Kuala Lumpur, under the direction of Rev. D. H. Yap, Joint Secretary of Religious Education, and Miss G. Traeger, Chairman of the Committee on Leadership Training Classes for Kuala Lumpur. These classes are held at the M.B.S. from 5:00 to 5:50 p.m. on Thursdays, beginning from June 8th to July 27th. The School starts at 4:30 p.m. for games, informal fellowship, and light refreshments. Mr. and Mrs. Paul H. Schmucker have charge of this period. A registration fee of 50 cents per person was charged for meeting expenses for refreshments. After the classes, a half hour Worship period is held in the League Room, Wesley Church, at 6:00 p.m., at which time special speakers are invited to address the group. Miss G. Traeger is in charge of this period. On the first Thursday of the opening of the School, Rev. D. H. Yap took charge of the Worship period and the speaker was the Rev. M. Dodsworth who happened to be at Kuala Lumpur on that day, and he gave a short address on "Afternoon Talks with Jesus". At the second Worship period, the Rev. S. S. Pakianathan was the speaker who gave a talk based on the parable of the Sower. Special music will be given at subsequent Worship periods.

The courses offered and the instructors are as follows:

1. "Principles of Religious Teaching"—Mr. S. Kanagaratnam
2. "The Pupil in the Church School"—Miss Ruth Sherwood
3. "The Jewish Background of Christianity"—Rev. D. H. Yap

It is gratifying to note that over 40 teachers from the Methodist Girls' School, Methodist Boys' School, and Methodist afternoon School, and also 2 teachers from the Tamil Sunday school, not connected with any Day School, have enrolled in the above courses of the Kuala Lumpur School of Religious Education. Below is the number of teachers registered from the different schools:

Methodist Girls' School	11
Methodist Boys' School	12
Methodist Afternoon School	17
Tamil Sunday School	2
Malay Girls' School, Kuala Lumpur ..	1
Total ..	43

In Malacca classes in Religious Education for teachers and others are being organized by Mrs. M. Dodsworth, Chairman of the Committee on Leadership Training Classes for Malacca.

SINGAPORE SCHOOL OF RELIGIOUS EDUCATION

Singapore held its fourth school of Religious Education for teachers in our churches and day schools in February and March of this year. This was a six-weeks school, classes being held on Monday nights from 5:30 to 7:30 at Wesley Church Hall. The average attendance was 42, and 32 students completed the required work for credit in the courses in which they were registered.

The courses offered and the teachers were as follows:

1. "A Study of the Pupil" — Miss Jackson and Miss Corbett
2. "Old Testament" — Rev. R. L. Archer
3. "The Message and Programme of the Christian Religion — Rev. S. M. Thevathasen
4. "Primary Materials and Methods — Mrs. H. S. Duncan.

Classes began promptly at 5:30 and at the close of the first 50 minute period all gathered in a general assembly, at which time there were group games conducted by Mr. Percy Bell, or a short talk. Miss Dryburgh of the Presbyterian Church gave three very interesting and helpful talks—two on the use of pictures in Religious Education and one on Handwork, demonstrating what could be done with simple equipment and at small expense.

In each succeeding school held in Singapore added interest has been shown, and some students have thus far completed as many as eight of the twelve required units for a diploma. Plans are being made for another school to be held during the last term of the current school year.

We covet for every teacher of Religious Education in our schools and churches of Malaya the privilege of sharing in classes of this kind that they may feel better equipped to guide their pupils in the "Christian way of life."

RELIGIOUS EDUCATION NOTES FROM IPOH

The Anglo-Chinese School Sunday School and the Anglo-Chinese Girls' School Sunday School joined in a Union Sunday School on June 11th . This came as a result of a combined meeting of the two Sunday School Boards in the home of Rev. and Mrs. H. B. Amstutz the last of May.

The new Union Sunday School is well organized and meets in three departments under separate superintendents and groups of teachers. The Primary department, under Miss Daisy Moreira, meets in the Horley Hall for their worship service and their classes are held in the Primary building. The Junior department meets in the Anglo-Chinese School chapel for their opening exercises and is under the leadership of Miss N. Moreira. The Senior department uses the Wesley Church for their services of worship and adiourns to the Anglo-Chinese School for their classes. 108 were present for the opening session of this new Sunday School and all indications point to many more for the Sundays to follow.

The entire Sunday School is under the direct supervision of the pastor, Rev. H. B. Amstutz, and the teachers of the entire school are meeting with Mr. and Mrs. Amstutz for Teacher Training classes.

(Continued from page 23)

It will doubtless be admitted, however, that the supreme need of our world to-day is a spiritual one. This is as true of political, social and industrial life as of the missionary undertaking. If we had twice as many men and ten times as much money as we have to-day, the Church would still be unable to cope with the present situation, unless there were also a great influx of spiritual power. On the other hand, we realize equally well that even our meagre and dwindling resources are sufficient for this, or any other, emergency, provided we have an adequate spiritual undergirding.

Our hope is only in the direction of God. A revival from Him, such as will equip us for the tasks He has now in hand in India, is an absolute demand if spiritual success is to be achieved. The question for us as individuals is,—Are we praying for this? The question for us as administrators is,—Are we planning for this? The question for us as ambassadors of Christ is,—Are we pleading for this? The question for us as apostles is,—Are we leading on to this? The question of questions for us all is, Have we experienced this?

Does not this summer vacation give us the best opportunity to revitalize and re-energize our spirits? Should not the summer Conventions mean this to us? And if there be no Conventions in the places where we spend the hot season, could we not form ourselves into small groups and unitedly seek the needed enduement? May it be an epoch-making summer for us all!

—(*The Indian Witness*)

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GRIN & BEAREM

Kitty, Kitty!

Spinster: "Cats, my dear— I hate the very sight of them. I had a sweet little canary and some cat got that. I had a perfect parrot—some cat got him. I had a sweetheart,and O—don't mention cats to me!"—*Tits-Bits.*

The teacher had written 97.2 on the blackboard and to show the effect of multiplying by 10, rubbed out the decimal point. Then she turned to the class and said:

"Now, Alfred, where is the decimal point?"

Alfred (without hesitation): "On the eraser."—*Chelsea Record.*

Dolly was just home after her first day at school.

"Well, darling," asked her mother, "what did they teach you?"

"Not much," replied the child. "I've got to go again."—*Selected.*

"Mother," said Bobby, "does God love papa more than you?"

"Why, no, dear; whatever made you ask that?"

"Well, He gave papa gold teeth." —*Boston Transcript.*

Driver of Overturned Taxi (to Scottish Passenger)—"Are you hurt, sir?"

Scot—"Don't be bothering about my being hurt, man! Stop that wee clock of yours."—*Humorist.*

"Well, doc, you sure kept your promise when you said you'd have me walking again in a month."

"Well, well, that's fine."

'Yes, I had to sell my car when I got your bill."—*Selected.*

"What is the best thing to take when one is run down?" asks a newspaper correspondent.

"The number of the car."—*Stratford Beacon-Herald.*

Rebuff

Porter: "Miss, your train is—"

Precise Passenger: "My man, why do you say 'your train,' when you know it belongs to the railway company?"

Porter: "Dunno, Miss. Why do you say, 'my man,' when you know I belong to my wife?"—*Cash Year.*

——*Mother*—"As soon as you're asleep the angels will come into your room and guard you."

Small Son—"Then, mummy, take my chocolates off the dressing table and put them under my pillow, please."—*Passing Show.*

Faith in Providence

Nervous Passenger: "Don't drive so quickly round the corners. It makes me frightened."

Chauffeur: "Do what I do— shut your eyes when we come to a corner." —*Allt for Alla.*

Said teacher. "How many do daddy and mother and baby make?" Two and one to carry," said little blockhead Willie.—*Exchange.*

Tommy—"Mother, can't the cook put up my lunch instead of you doing it?"

Mother—"It's no trouble, dear."

Tommy—"I know, but cook's got a better appetite than you."—*Christian Index.*

Mr. H——, a teacher, and his wife were discussing the modern way of teaching physiology, as compared with the way they were taught.

"Why," said he, "I'll wager there's not a child in school now that can give the name of a single bone in the body."

Elizabeth piped up:

"I know the name of one."

"What is it?" asked the mother.

"Why, it's the crazy bone!"—*Indianapolis News.*

The Real Thing

As the lady strolled through the park, two urchins confronted her.

'I say, lady," said the taller of the two, "my brother does fine immitashings. Give 'im a penny and he'll imitate a hen."

"Dear, dear," smiled the lady. "And what will he do—will he cackle?"

"No," replied the lad with a look of contempt, "'e won't do no cheap imitashings o' that sort. 'E'll eat a worm!" —*Tit-Bits.*

The Wrong Motto

A kindly squire was giving a little treat to the village school children. After tea he announced with a beaming smile, "Now I am going to perform certain actions, and you must guess what proverb they represent. The boy or girl who succeeds first will receive sixpence."

Instantly every eye was fixed upon him. He lay down on the platform and then one man came forward and tried to lift him. Two others came to his aid, and between them they managed to lift the squire. The actions were meant to represent the motto, "Union is strength."

The squire stepped forward and asked if any child had solved the puzzle, and at once a grubby hand shot up and an eager voice squeaked, "Let sleeping dogs lie."—*Ashington Collieries Magazine.*

——"Well, the depression can't last forever." Business man—"No, neither can I. —*Pathfinder.*

Sounds Logical

Teacher: "Who can tell me what the former ruler of Russia was called?"

Class (in unison): "Tsar."

Teacher: "Correct; and what was his wife called?"

Class: "Tsarina."

Teacher: "What were the Tsar's children called?"

There was a pause, and then a timid voice in the rear piped up: "Tsardines!" —*Christian Science Monitor.*

Extemporaneous

Mrs. Smythe-Smythe (staging her first reception): "And, Mary, from seven o'clock to half-past seven I want you to stand at the drawing-room door and call the guests' names as they arrive."

Mary: "Yes, ma'am, I'll do my best. I suppose the first thing that comes into my head about 'em will do." —*Tit-Bits.*

Mother (at the breakfast table)— "You always ought to use your napkin, George."

George—"I am usin' it, mother; I've got the dog tied to the leg of the table with it."—*Exchange.*

Something to Weep About

A couple of Irishmen, who had left their native land (for its good), found themselves in an out-of-the-way English inn. They agreed to order some dinner. While it was being prepared, Pat eyed a dish of grated horseradish standing on the table. Since it looked, as he thought, like something to eat, he helped himself to a liberal table-spoonful of it, and immediately tears filled his eyes and rolled down his cheeks. His companion, also innocent of this commodity, inquired, "Pat, phwat's the matter wid ye?"

"I was just thinkin'," Pat blurted out, "about my poor father that was hanged."

Jimmy. by this time had innocently filled his mouth with the pungent stuff and his tears began to flow. "And what's ailin' verself now?" inquired Pat.

"Arrah!" gasped Jimmy, "I was thinkin' what a pity it was that ye were not hanged when your father was."

The Indian Witness.

Why Dad Feels Safe

Father—"Fancy a big boy like you being afraid to sleep in the dark."

Five-year-old—"It's all very well for you, you've got mother to look after you."

—*Boston Transcript.*

Teacher—"Correct this sentence, 'It was me that spilt the ink.'"

Pupil—"It wasn't me that spilt the ink."—*Selected.*

Tired Wife (to fussy husband)— "Really, John, I'd rather have all the children sick than you."

John—"So would I."—Boston *Transcript.*

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